estimated at over a hundred. The number of Jewish newspapers and periodicals published in English has increased greatly during the last thirty or forty years with the growth of Jewries in English-speaking countries, while the number of those in German, French, and Russian is decreasing.

(2) JEWISH PUBLIC WELFARE

(a) *Charity as a Religious Duty*

The Jewish religion bids the rich help the poor and promises to him a reward ("Good deeds save from death"). In the Middle Ages the Jews, as a weak and threatened minority, developed—like every minority—a strong feeling of a common responsibility. In some countries they were obliged by law to provide for their poor, or were made jointly responsible for taxes or fines imposed on members of the community. Moreover, in many a Jewish community the members were connected by marriage, which made them into an enlarged family bound together by a feeling of kinship. Thus, in the course of centuries, the support of the poor by the rich became a custom, a duty of the rich, and a right of the poor;[1] it has helped to preserve a sense of community among the Jews and makes the poor Jew feel that he will not be friendless and unprotected in times of need.

(b) *Local and Territorial Philanthropic Institutions*

Certain kinds of communal welfare organizations have existed for centuries, and now exist in most large Jewish communities; *e.g.* societies for burials *(chevroth kadishoth),* for nursing the sick, for providing trousseaux, for assisting the poor, and for the care of orphans. Besides, there are

[1] See Israel Abrahams' *Jewish Life in the Middle Ages,* edited by Cecil Roth (London, 1932), p. 331 *etff.*